





Division 1

Section 7





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THE

Woman's Union Missionary Society of America  
FOR HEATHEN LANDS.

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A FOREIGN despatch which gave in the daily papers last summer, the brief statement that our government had interfered in behalf of a persecuted American lady in Volos, filled many of our hearts with great apprehension. We knew it could be no other than our dear representative, Miss Leyburn, who had gone there on an errand of great love and mercy. In these pages will be found her own account of this disturbance, which providentially was not so serious as it might have proved.

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FOREIGN DEPARTMENT.

**INDIA—Calcutta.**

*Letter from MISS KIMBALL.*

**BITTER PREJUDICE.**

At the quarterly meeting of the Church Missionary Society some interesting remarks were made in relation to work in Calcutta. "Of its immense extent, few have any idea; for passing through some of the densely populated streets and gullies of the native town, would impress a missionary with the thought,

that as yet, only the edges of this great field have been touched. We have not fairly entered into the middle, and certainly not begun to reach the higher cultivated classes, except as the z-nana missionaries, have here and there obtained admittance to their homes. In this respect the ladies are far in advance of other missionaries, who find themselves unable to bring about personal contact, with the exclusive and gentlemanly heads of such families. Though great changes are working among the natives, through the influence of Western civilization and Christianity, there is yet an almost incredible amount of bigotry, among even the most liberal and enlightened. For instance, when one missionary came here from the country, he brought with him a native preacher, for whom he wished to obtain a good home. Now there is usually no difficulty in such a matter, but this man being a Christian threw many obstacles in the way. Exorbitant rates were asked, and indeed only unsuitable localities seemed at all available at these. At last one in every respect satisfactory was found, belonging to the editor of the *Hindoo Patriot*, who is a gentleman of considerable enlightenment and delivers his opinions on most subjects with great freedom, if not authority. Negotiations began favorably, but, after waiting two weeks he wrote that the house would be let on certain conditions, enclosed. They were, that the preacher was not to preach within a quarter of a mile of the house, and was not to hold religious conversation with any person or persons living within the same distance, religious instruction was not to be given *in* the house, and lastly, he was not to bathe in the tank near by, thus polluting it for the neighborhood. It is needless to say the conditions were not complied with, and the orthodoxy of the editor is unimpeached "and unimpeachable."

#### DECLINE OF INFLUENCE.

The Brahmo Somaj has been rather prominent before the public, but recently it was spoken of as a declining influence in native society. The life and power of the Brahmos depend solely upon their being kept before the people, by the promulga-

tion of some new tenet,—a very natural method, as Brahminism obtained, and now and then revives by the same process. Brahmoism is not the stepping stone to higher spiritual perceptions and attainments, it was hoped it might be, and the less said about it the better, “as it is but a caricature of Christianity,” with bitter hatred of it at its heart. The Pope has now in the doctrine of infallibility a rival in Keshub Chunder Sen, who claims to be directly inspired. A disciple of his told me so not long since, and in the preface to a new volume of his sermons just published, there is this sentence, “The words in them are infallible divine shastra” or scripture. This, if not written by him, is there by his consent, and seems not so strange when we remember that it was by special revelation he gave his daughter in marriage, under the minimum age allowed by the Brahmo law, thus creating a dissension which agitated all educated native Calcutta, and split the Society. His following is much decreased, but it is remarkable with what a spell his personal magnetism binds those who believe in his divinely appointed leadership. I know a young pundit who forsook family, profession, and every bright prospect in life, willingly enduring persecution and poverty, to sit at the feet of this certainly gifted, but terribly conceited man. Anything but Christ. These people seem to grasp at anything but that divine personality, which exercises its saving influence upon a believing soul. If our holy religion were of the world, the world would not have opposed it at all, but because it is heavenly, the enemy of our race knows it well; every door of the human heart is shut lest its healing influence be felt in any way. Yet mightier is He in whom we trust, and patiently waiting and faithfully laboring, we shall in due time see the salvation of the Lord overcoming all that opposes, and all that hinders in this land of heathenism.

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*Letters from MISS MARSTON.*

## A TRUE TEST.

One of the women whom I instruct has such faith and trust that her prayers for the conversion of her husband will be

answered, that it is most touching. She endeavors to make her religion attractive in his eyes. She told me that on one occasion in some household matters she had given way to temper, and the Babu had said to her, "How is this? You are constantly praying and reading your Bible, and yet you are angry." So she thought, "Now if I can have my temper taken away the Babu will see that Jesus has heard my prayer, and answered it, and when he sees the Lord can do this he will trust and love Him too." Since then I have asked the woman once or twice how it was with her temper. She looks up with a pleasant smile, and says. "It is all right." Will you especially remember this family in your prayers, for they seem so nearly Christians.

DAILY INCIDENTS.

One house I visit is in a broad street, unlike in this respect any other zenanas where I have taught, though the windows and doors of this one were barred more closely perhaps than these in the lanes. In this house I have one Bo, who has recently begun to learn with us. She is an extremely pretty little woman about sixteen. She reads very well in Bengali, and beyond this her only desire seems to please her husband, to deck herself in jewels, to do poojah, and to have a goodly portion of rice and currie and the Bengali sweetmeats, which I have not yet had the courage to taste, having seen them in a state of preparation. This morning, soon after we were seated at our books, the Bo was called out, and she came back in a great state of excitement, saying, "I am going." "Oh, do read a little more," I urged. She very reluctantly yielded, and at last ran away in great excitement. She came back however, and brought her sister-in-law, both adorned with particles of red and blue paint, and a band of fantastic feathers across their foreheads. To my glance of surprise, and the question, "What is the matter?" she replied with a look of shame that it was her wedding day, and she had been out with the Babu, and was decorated in honor of the event. She seems a child-like, trusting little woman, and this very trust, I hope, is the means of reaching her heart with the story of the Saviour's love.



To His infinite love we must leave these interesting but deluded women, praying constantly that His spirit may open their hearts.

In another house the Bo seemed very sad, and quite unable to read. I asked her the reason, and she said her mother-in-law and sister had gone, and she was "very lonely, so lonely" that the Babu had staid away from his business to comfort her. This was a most unusual expression of affection from a Bengali husband, and I imagine there will be many a sad face hoping for like results. At the last house the Bo is an old woman, at least appears so, though the Bengali woman are very old at thirty-five, often being great grandmothers at that age. This woman is very ignorant and very unattractive in her appearance, but she has a warm heart, and seems very fond of me. She was loaded with jewels, a hoop in her nose, and several in each ear, with numerous bangles on her arms. She looked at me very pityingly, and asked, "Have you no jewels?"

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*Letter from MISS WOODWARD.*

STEADY GROWTH.

In a large house where they make grand demonstrations to Doorga, the mother-in-law of four daughters reads with me. The Babu seems to take great interest in his wife's improvement and tells me he assists her in learning her Bible lesson. One day the old mother of the Babu seated herself on the door-sill, saying to me, "I came to hear you sing. Sing what the minister says out of the Bible. All day and all night I think about God." When I had finished she said, "Sing it again." And so week after week she comes to hear me sing and goes away apparently satisfied. I try to tell her that the dear God loves and thinks of her, but she is too old for me now to do aught but trust and pray that He will send the light and truth of His blessed spirit to lead her through the dark valley.

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One of my favorite pupils when reading the fourth chapter of St. John's Gospel, where Christ told the woman of Samaria

that He would give her living water, looked in my face and said pityingly, "She did not know He was speaking spiritually." As I was explaining the lesson to her, to which she listened with deep interest, she put her arm around my waist and said: "As we are standing now, so may we stand in Heaven." Amen! said my heart, may the Lord grant me this seal of my ministry here! \* \* \* \* \*

A little over two years ago, a native teacher showed me a house in a certain neighborhood where the women wished to be taught. Soon we were called to a second where an old woman said, "If our children learn about the Christian religion they will want to dress like Christians, and will not pay attention to their gods." This confession cheered my heart. Now in this neighborhood I teach in twelve houses. In one of them the brother of a pupil, who is seven years of age, said to me, "I have a Jesus Christ book," and brought me a copy of St. Mark's Gospel. When I asked how it reached them, they told me that their father had bought some paper and found it enclosed, and had given it to his daughter, telling her they were good words. \* \* \* \* \*

Perhaps it may not be uninteresting to hear of the less agreeable experiences, which however often result in external good to these darkened ones. A little girl who lived opposite to a family whom I taught, would often come to the door to listen to me, and I found she would be happy to receive my visits. We rarely sat twice in the same place; sometimes it would be on a low table in the cow shed, where a calf was tied by the door, but which would often put its head in our lap, or in the compound, in front of the dwelling with the sun beating down upon us, as we were not allowed inside. \* \*

I spoke to the women about the untidiness of the place and one promised to prepare it for my next visit and was true to her word. In another house near by, the woman and two children looked as if they seldom saw water. She has improved so much since I have tried to make her more cleanly that it would do you good to see her. Her little boy looked as if he could be kissed, dressed in clothes we have taught his mother

to make. If "cleanliness is next to godliness," in this case it may lead to it. So dear friends, pray on, hope on, give on, and it shall not be in vain.

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*Letters from MISS CADDY.*

## A RARE OPPORTUNITY,

In a very large house where I visit, lived a dear old lady, who always had a pleasant word for me. I looked forward to meeting her after vacation, but I found, much to my sorrow, that she had died. She was a perfect lady, one of the type we do not very often meet. She was fair, small, and had a beautiful face. I loved to watch her moving about in that large, noisy household, for her voice was soft and low. She had a quiet dignity about her, and traces of sorrow softened her lovely face. As we were teaching in the early morning, she only had time to speak a word or two as she went to and fro looking after household work, or to listen to the hymns. I had looked forward to having talks with her when we resumed our visiting in the middle of the day. How much of the Truth she knew, and whether any light had entered her soul I cannot tell. In years gone by good Mrs. Mullens had instructed the women there. \* \* \* The old lady was beloved by them all, for they spoke of her reverently and with tears. One said: "She was so beautiful when she sat there in the doorway, the place seemed filled with light; and she was so good too, we shall never see her like again."

A month after her death funeral ceremonies were performed, and relatives from far and near came to celebrate them. I was told that over 200 women were present. An invitation was extended to me, but I declined, for I could not be a witness of the idolatrous ceremonies. I had several opportunities of speaking to strangers. They crowded round me and seemed to listen to me gladly. Some had come from stations not far from Calcutta, where Zenana Missions were established. One said a lady passed

her home almost daily on her way to other zenanas. Before she left she bought a book and promised to invite the lady to visit her. Another was visited by a lady, but she was, nevertheless, glad to see and converse with a stranger, and she took down my address, with a promise to write. Poor young thing! She is a granddaughter of the old lady. She has a little boy—a baby, whom she idolizes. Four little ones have been taken from her in infancy. She became a mother at twelve, and she cannot now be more than twenty or twenty-two. It is hard for the mother's heart to understand that her babes can be taken in love. She said to me: "It is all very well to pray, and perhaps God wishes to save us, but He does not hear and answer our prayers—nor does Christ—Christ answers none." This was said with much warmth. I thought she must have tried to pray in some blind sort of way. On my asking whether she had ever asked anything of the Lord Jesus, she replied: "Yes—when my children were ill, I besought Him to spare their lives. I gave them over to Him and I asked Him to do as He would with them. Of course, I thought He would save them alive, but He did not; one by one He took them all; it were better if He had not given them." I tried in many ways to comfort her, but her childish love refused to be comforted. Not even the suggestion that I believed they were happy with God, through the merits of Christ, brought any ray of comfort. "Oh," she said, "I wanted the pleasure of rearing them, and giving them in marriage, and seeing them settled. Who can tell of the hereafter? I wanted the present happiness." Others were sitting near us, and some sad ones seemed comforted.

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*Letter from MISS HATCHELL.*

AWAKENING.

While the Israelites led by Joshua were fighting their enemies in the plain, Moses with uplifted hands was praying for them on the hill-top, and it was only while his hands were lifted up that the Israelites prevailed. So I would ask for your special and earnest prayers to help us on in the work we have

undertaken, in teaching our Hindu sisters in this land, the preciousness of a Saviour's love and His sacrifice for us.

While visiting, I met an old pupil of Miss Thomas, who said she had given up reading years ago, when a woman from a zenana had been baptized. A week after seeing her she sent for me to teach her, and as she could read a little, among other lessons I gave her a small religious catechism which she was to try and commit to memory. The next time I went there when I asked for this lesson she informed me that the Babus objected to the religious teaching and had taken away the book. On hearing this I said, that as my chief purpose in visiting them was to teach what that book contained, I would be obliged to discontinue my visits there. The woman answered, "Teach me what you like when the others are not in the way, but do not leave the book by me." I objected to doing anything underhanded, and told her to speak again to her husband and send word to me. She said, "Come once more anyway." At my next visit without any words on the subject, the Catechism was brought out and I found she had learned some pages of it. Two weeks after this she bought *Bible Stories*, which she has diligently read. She told me that her husband had read it too, and sometimes explained it to her, and besides had said to her that it was such a good book, that she had better read only this. Will you pray that its truths may be blessed to both husband and wife?

EAGER READERS.

One day on coming from a house where I had been teaching some boys asked me for books to read. I had nothing left in my basket but some small catechisms, which I gave them, on condition that they should tell me their contents the next time I passed that way. On my return I saw some of the boys at the door of a house busily engaged in reading these catechisms. Seeing me, one boy called out "Look! here are the books and next Monday when we have read these, and repeated them to you, will you give us more?"

**INDIA—Allahabad.***Letter from MISS RODERICK.*

## NATIVE CALLERS.

We have received an unexpected visit in our "Home" of a Bengali gentleman and his wife, with their daughter (a girl who attends our school), and four of their neighbor's children, who seemed to enjoy themselves very much. The Bo was dressed in white, and the girl in crimson sarees. The children were eager to know all about the things they saw in our parlor; and one child wished to know how pictures were framed! The Babu seemed a shy man, and never spoke unless he was addressed. The visitors on leaving shook hands. The children seemed to enjoy it, for they each shook hands with us no less than half a dozen times before they could be prevailed on by the Bo and her husband to enter the conveyance which was to take them home. I was glad to see what Christian education is doing to break down the bigotry and prejudices of this people, so as to permit a Bengali lady to visit a Christian home with her husband. Last week I asked an elderly Bengali woman to learn to read. She replied, "Wait till I return again to this world." She thinks that she is too old to learn now, and she hopes that when she is born again to take advantage of the privilege which women now have for improving themselves. I tried to convince her that the theory of transmigration of souls was entirely false, but she only shook her head and smiled dubiously.

*Letter from MISS ANTHONY.*

## A HUSBAND'S WISHES.

I visit a pupil whose husband says he is very anxious that she should be thoroughly instructed about the Bible. On my first visit the Babu told me, that some years ago while quite a lad, he had been willing to be baptized; but his parents hearing of it removed him from the Mission School in which he was studying, and sent him to another part of the country. After that, some friends sent him some of Tom Paine's works, which he says have quite unsettled his mind, and he feels now

that he is entirely in the dark. I spoke to him for some time, and sent him a book on the evidences of Christianity. I have not seen him since, and am anxious to know what effect that book has had on his mind. His wife is a bright woman, but very shy, and while reciting her lessons she sits with her face turned away from me, covered with her chudder, only occasionally glancing in my face.

## A NEW STEP.

I formerly had two pupils, a mother and daughter. The latter was one of our school children, and had been our pupil for several years. On her marriage, she ceased attending the school, but continued her lessons at home. About a month ago the poor child died, and the grief of her parents has been very great. The mother, when I called to see her was crying most bitterly, "Where shall I go to see her again?" Her husband too was very fond of her; for contrary to the usual custom among the Bengalis, they had seen and chosen each other before their marriage, though the seeing was but a glance at each others' faces.

I shall miss her daughter very much during the Bible lessons for when the Bo would begin any argument against my teachings, her daughter would always argue for them, and was quick to understand an idea when half expressed.

Their friends are advising the parents to marry a younger child of eight or nine years, who attends our school, to the husband of their elder daughter; and the reason of this is, that the jewels and clothes which were given to the bride at her wedding must otherwise be returned to the widower. The Bo is very much opposed to this arrangement, but the probability is that she will be obliged to yield to the persuasions of her friends and relations.

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A missionary tell us "The ancient books of the Hindus forbid that images should be made of Brahm the Creator; for the Great God is invisible," they say, "eternal, infinitely just and merciful, who dwells in Heaven yet cares for His creatures on earth."

**CHINA—Peking.***Letter from MISS COLBURN.*

## MERCIFUL PRESERVATION.

A new feature in our work is the adoption of the uniform Lesson Papers for Sabbath Schools, prepared by a committee of missionaries. After the morning service we spend an hour or more in the study of these Bible lessons. As nearly all the pupils are now reading intelligently the Sacred Word, these Scripture truths are becoming more interesting and attractive. We are still privileged to enjoy the same faithful Sabbath ministrations as heretofore. The services and rest of the Christian Sabbath are valued by all in our court, presenting such a striking contrast to the confusion that reigns around us. With deep gratitude and tender sympathy for others, we can record that in this unusual season of sickness, death has not invaded these precincts. While valuable workers in other missions have been suddenly summoned from active service here, to their rest above, and others have been stricken with disease, suffering for weeks, we have been mercifully spared. Typhus fever has prevailed fearfully, and many Chinese also connected with the different missions have been the victims of this dreaded malady. Our school matron and one of the pupils have had fevers, but they were not of a serious type, and we have rejoiced in their complete recovery. A genuine spirit of thankfulness seems to pervade all for the gracious care and protection extended. I cannot enumerate the blessings that have been so thickly strewn across our pathway the three successive years of our sojourn in this foreign land. By night and by day, in the midst of pestilence and famine, among people of a strange tongue, often awakened at midnight by the wailing of the people and the chanting of the priests for the repose of the spirits of the departed, battling with superstition, and in daily conflicts and toils to meet the responsibilities incident to the carrying on of a Christian work in a heathen land, an Almighty arm has upheld us. With a sense of our obligations, which at times seem almost overwhelming, we humbly acknowledge the preserving favor which enables us to-day to raise our Ebenezer of praise and thanksgiving.



## **JAPAN—Yokohama.**

*Letter from MISS CROSBY.*

A FESTAL OCCASION.

The wedding of one of our pupils, Sai, took place June 12. Her grandmother and brothers have tried very hard to make her marry several high officers at different times, but she has steadily refused because they were heathen. Again last winter they tried, but she says she prayed very hard that God would send her a Christian husband; and very soon after this Kuri-mura San proposed for her through a mutual friend. These things are managed quite differently from what they are at home, and the whole matter is settled oftentimes without the parties ever meeting. In this case Miss Guthrie explained how it was done in our country, and urged that the matter should not be decided until they became acquainted, and found out whether they liked each other (a thing that seldom happens, I fancy, in this land before persons are married.) Sai seemed ashamed to own it, so utterly different was it from all Japanese customs to even *like* the man she was to marry. When I first saw Mr. Kuri-mura, a few days after I arrived, and told Sai I thought he was very nice, and I was glad she was going to have such a good husband, she said, "Oh no, he is not nice," as though she thought it her duty to believe that he was not, and she laughed very incredulously, when I told her she must think and say that "he was splendid; the nicest man in the world."

He really is a very fine man, a preacher, belonging to the Methodist Mission. He is quite handsome too, and has the most beautiful teeth I ever saw. It was arranged that the ceremony should take place in the pretty Japanese church, and Rev. Mr. Ballagh had it very tastefully decorated with flowers, the words "Eden" and "Cana" being inscribed on either side of the altar. The long benches, with a sort of gothic ends, were arranged so as to have one aisle up the middle instead of two at the sides. All the missionaries and schools were invited to the church, and it was full. Some of the former and the older

scholars from Mrs. Miller's school were asked to come afterwards to an entertainment at the house. The day was perfect.

The bride wore a steel-colored silk, with an underdress of white silk, which showed down on one side, where the dress was lapped over. She wore besides a handsome embroidered crape under-handkerchief. She had a tortoise shell comb in her hair (just the shape of a wooden pocket-comb at home), and two simple pins.

At exactly half-past five some of us, with two or three gentlemen, walked up to our places in the front seats, followed by Mr. Kuri-mura and Sai, who took their places at the head of the aisle, and as they did so, three of our girls, whom Sai had chosen, and three of Mr. Kuri-mura's friends stepped up from the front benches, and stood on either side. The girls had had such a cry, and seemed so nearly heart broken, because we had wanted them to walk up with the bride and groom, that we did not urge it. It was Sai's own suggestion that they should be her bridesmaids, she having heard or read of the custom. They finally agreed to do as I have described, but not to walk up or down the aisle, for to walk or speak with a Japanese gentleman was too much for them under such circumstances, as the young gentleman and ladies seldom, under any circumstances, are thrown together. The ceremony was, of course, in Japanese (a translation of our Reformed Church form), and performed by Rev. Mr. Ballagh, assisted by Dr. Maclay, of the Methodist Mission.

We hastened back to the "Home," to be ready to receive the guests. After a little time spent in the parlor in congratulations, the whole company adjourned to the lawn, where a table was spread with a simple repast of sandwiches, Japanese cakes and candies, tea and lemonade. We felt that this first wedding among the pupils at the "Home" would be a precedent for any others that might occur, and so we must be careful to have everything simply and economically arranged. The whole affair passed off very pleasantly.

*Letter from MRS. PIERSON.*

*(Communicated by Kentucky Branch.)*

AN EARNEST COMPANY.

On Sabbath a company of twelve Christian women assemble in one of the native houses, and usually as many more inquirers are present. A young Japanese girl and myself have been instructing them about two months. We choose our subjects often independently or consecutively. These brief remarks, with singing and prayer, occupy the time, which generally exceeds an hour. Having called upon the Christian women several times to lead in prayer, I found an unwillingness to do so. This surprised me, as our pupils have ever evinced a gratifying readiness in complying with such a request. These Christian women were greatly disturbed at their own inability, and visited the pastor of the church to talk with him upon the subject.

A few Sundays since it was pouring in torrents, and the meeting place being so far away, we did not know if it were best to go. My dear little helper and myself prayed that the storm might not prevent our meeting. The time came and the rain was still coming down in torrents, so that we felt obliged to relinquish our purpose of going. But in the midst of all we were surprised and gladdened by the appearance of the whole company of women, who, fearing that we would not come to them, came to us. Was it not a sweet answer to prayer? If I could tell you how many just such precious tokens of God's goodness during these last months I have had, your hearts would glow anew with gratitude and praise.



*Extracts of a translated Address to the Young Ladies of our Mission School, May 23d, by REV. JAMES BALLAGH.*

*(Communicated by Kentucky Branch.)*

MY DEAR YOUNG FRIENDS:—

I have been requested by your teachers to say a few words to you at the close of your very satisfactorily sustained English examination. I need not say it gives me

pleasure to do so, especially as no previous examination held in this school, or in other similar institutions in this country, has afforded me greater satisfaction than this, which closes so auspiciously to-day. To enumerate some of the particulars especially gratifying to my own mind, I may mention the marked improvement of the advanced classes in reading. This comes, doubtless, from a longer acquaintance with the English language, which enables you to enter more fully into the spirit of the writer, and to give his thoughts as your own. In your recitations, simply and collectively, you show familiarity with your subject to a commendable degree. Your examinations in arithmetic, grammar and other branches of English have been very satisfactory, proving that while you have not gone over the whole subject, that thus far, you are thorough. Your explanation of each step in a problem, or in the construction of a sentence, has shown your familiarity with, and comprehension of the subject under consideration. This is a most important part of English education. \* \*

Lay it down then for yourselves as a rule in learning, that you will never take the next step till you understand thoroughly the reasons for so doing. The exact sciences are taught you for this very purpose, not that they will ever likely be called into use in your future conduct of the business of life. They are designed to give you, as far as possible, masculine intellects, without sacrificing any of your native female graces and accomplishments. So of your studies of history, sacred and profane, and your many excellently selected reading lessons, these are all to widen your mental visions, and to acquaint you with the actual moving world about you. \* \* \*

And the more important do they become when we reflect that after a few more weeks and days of study, you, too, will be called to go down into the busy arena to take your part in the great struggle of life. It is the hush and sweet tranquility of your school-girl life that gives such a charm to it. Linger a little longer in these joyous eddies of study and friendship, you launch away on the swiftly flowing stream of life, never to return again, but in thought and memory, till we all meet on

the farther shore, in the sure Heaven of Eternity. May your time be well and sacredly improved; may all the fondest wishes of parents and teachers be realized; may the prayers and best wishes of your many Christian friends, even in America be granted; may all your own ardent aspirations and noble desires to do good to your sex and nation be fully gratified, and then shall be accomplished the prayer of the Psalmist (144: 11.) "That our daughters may be as corner-stones, polished after the similitude of a palace." \* \*

I especially desire to praise your excellent attainments in performing at the organ and in singing, all of which reflects the greatest credit upon your teacher. But remember, young ladies, that all these accomplishments are but as the polish to the valuable granite character of usefulness, fidelity and humility which you are supposed to have as corner-stones to society. One more thought and I close. It is this—all your school-culture, all your life-culture (for in many respects, subsequent life is but a school of longer extent) is but a training or fashioning of living stones to be placed in a temple of glory in Heaven. That you may all be built up into that glorious palace, every one of whose foundations is a gem, is the prayer. I am sure, of all who shared in the privilege of attending your present satisfactory examination exercises.

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*Letters from MISS FLETCHER.*

## A GOOD PURCHASE.

I had occasion a few days ago to speak my first words for the true religion to a poor woman under the very shadow of her false god. I was walking in a distant crowded part of the city, in the vicinity of the temple of the great goddess, Dai Jingu, and the very centre, as it were, of idolatry. The worship of this goddess seems to be shared by the people in this part of the city with that of Dorinsama, known as "he of the big nose." As I passed down among the throngs of people that make this street in particular a very Broadway, without the civilization of that modern Babel, I found myself stopping at many of the little shops thrown wide open summer or

winter, and finally seated myself by an old lady, who greeted me with the ordinary polite, pleasant word of welcome. Her store, three feet wide by ten, was overlaid and hung with articles accumulated from the ages and conditions of life for centuries back. I should think most of them were intended for the shrines and oratories of faithful Buddhists, for there were images, vases, incense burners, etc. Among them I noticed an old well-worn shrine, about four inches in height, and seeing an unmistakable length of nostril protruding from the face of the bronze god inside, I bargained with my new friend for the sale of Dorin-sama. She had no scruples about his becoming the property of a foreigner, though she could hardly see the propriety of my choosing him from other things of a more practical use to myself. In the meantime the inevitable crowd that tracks a "woman foreigner" when out shopping had gathered round, and as I completed my purchase, I found myself shut in by eager faces looking at the god I held in my hand. The occasion was irresistible, and before I knew it, I was telling them I had no faith in their god. He was only a piece of metal, and was nothing to the great God of all mankind. I have greatly elaborated my thoughts expressed in the timid utterance of a foreigner, and unintelligible to the hearers I have no doubt, for the very fact that a foreigner is speaking makes their own language an unknown tongue to most of the people. They could only bid me farewell smilingly, and wonder, if they thought of it at all, what fault I could find in the ancient god of their worship. It was seed sown broadcast, and with an awkward hand, but who knows the spot to which the Spirit may take it for future planting and growth. I brought the image home, and he tells me daily that there is work to be done if we wish to displace him from his throne, and root up the evil plantings of his false religion in the hearts of this great people.

#### MARRIAGE OF A PUPIL.

The natives here take no note of birthdays in their computation, but reckon the number of New Year's days or Januarys

that occur since the birth. This is but one of the many peculiar phases seen in the minds and in the morals of this people, whose peculiarities seem derived from or imparted to everything around them, from the miniature houses and their contents to the wonderful landscape, like to none other in the world for picturesqueness.

We have sustained a loss in the marriage and departure of Masa, one of our pupils, and yet there are many causes for joy at the present circumstances which surround her. After our closing exercises for the Christmas and New Year holidays, most of the pupils went to their homes, and Masa with many others left for a visit to her parents in Tokio. She found her mother and the children in great distress, her father having had trouble in business, had run off, leaving the family in poverty. Immediately upon her arrival she was beset with threats and entreaties to fulfil an engagement of long standing made by her parents, but to which she had resolutely refused her consent on account of the danger in which it would involve her religion. Now, however, it seemed to come to her as a duty to provide in some way for her family, and this her betrothed promised to do, for he is in the army and has means and standing. Even her Christian friends began to consider the matter in a more favorable light, from the known character of the man and his readiness to promise her every religious privilege she should wish. The engagement was publicly announced, with the festivities and ceremonies usual on such occasions, and a few weeks after the marriage was privately celebrated. As her husband is stationed at Kioto, he soon after took his wife to her new home. They made us a visit on the way, and we were charmed with his gentlemanly appearance, and the pride he seemed to have in his beautiful wife, though it was not shown in the devotion to which we are accustomed at home. She seemed very happy, and writes cheerfully and affectionately to us of her surroundings. She is in a promising missionary district, under excellent Christian influences, and while her husband does not sympathize in her religion still there is great reason to hope that her faith may be the foundation for a Christian household, and for this we pray.

**THESSALY—Volos.***Letter from MISS LEYBURN.*

AN EXCITED MOB.

*July 27.*—I must tell you of the trials and persecutions we have been called to pass through this past week. The last few months God has been especially blessing our labors here. The congregations attending the Protestant church have increased until we had to open an adjoining room to accommodate the audiences. We have organized a Sunday School of three classes, of children, a class of women, and another of men. \* \* \* At our last communion season several were added to our number on profession of their faith, one of whom had been a pupil in our school at Athens, and is now assisting me. Of course all this attracted attention and in consequence opposition, but we never dreamed that it would culminate as it has. We had heard that sermons against us had for several weeks been preached in the Greek church, and as last Sunday we knew that another of the same character was to be delivered, Rev. Mr. Mihailides thought it well to be present. The text was "God is a spirit, etc." From it was shown that the true worship of God was aided by pictures, lamps, etc. Mr. Mihailides preached at his own service later from the same text, demonstrating what we think is true worship. We had present the usual number and there was no disturbance.

Just before the afternoon service we heard an unusual noise, and saw that a family who had regularly attended our place of worship were followed by a crowd of persons, who were shouting after them all manner of insulting language, beating tin pans, and occasionally striking them. When they had entered our house the crowd collected outside evidently waiting impatiently to interrupt our services when we began. That you may better understand I will say here that where we hold our preaching service, I occupy the remaining rooms as a private residence. Mr. Mihailides went out immediately to obtain a police force, and stopping at a coffee house, he appealed to the better class he saw there, as gentlemen, to put down this disturbance. They responded by a loud



laugh, and a renewed shower of vegetables and stones were thrown at him by the crowd following. \* \* \* In the house we were perfectly quiet, but the mob outside, after waiting in vain for a provocation from us, began to throw missiles violently against us. As I went to the balcony they ceased for a time, but not even the presence of a stranger, and a lady, prevented their outrages. I decided to go myself to some Consul for protection, and wishing to show my faith in the Greeks, I went first to theirs. When I reached the door the crowd separated and let me pass, but only to follow and strike Mr. Antonides who accompanied me. The crowd, which had increased to about three hundred, threw things at us the whole distance. My especial annoyance was an oil can, which was continually thrown at my feet, with the intention of knocking me down. \* \* \* The mob laid violent hands on my escort, and beat him in my presence, a Greek citizen, who was protecting me! \* \* \* I soon met a party of Turkish soldiers, headed by my own little servant girl, and they took me through the crowd, this time untouched, but still hooted at. After more than two hours the mob dispersed, but not the persecutions, for the house is still thrown at, and we are insulted if we go out.

*August 5.*—Dr. Kalopothakes came from Athens to comfort and cheer me, and to help me bear the responsibility of action in this matter. We found it utterly impossible to get here any security for ourselves and our work, but simply a temporary protection by appealing for a guard. We continued in this state two weeks, when an American man of war, "The Dispatch," was sent by Mr. Maynard, our Minister at Constantinople, in answer to my appeal to him for protection. \* \* \* We are trusting and praying that all this will be overruled for good. Much missionary work has suffered persecution more violent than this, yet God has blessed it, and brought good out of the evil. \* \* \* My greatest sorrow is that I have been forced to apply to Turkish force to protect me from the insults of a people to whom I had come on a mission of love and mercy, when they were suffering so deeply from the horrors of war.

# Home Department.

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## Concert of Prayer.

Some months ago it was suggested by one of our earnest leaders that we should appoint a day of prayer, to be observed simultaneously by all our mission stations, and all our branches, bands and workers. The 31st day of October was selected, and as our little messenger is issued the 15th of that month, we have deemed it best to publish at this time the topics for that occasion, hoping that all in whose hands it falls will heartily unite with us in spirit.

### TOPICS FOR PRAYER.

#### I.

Grateful review of the past, calling for renewed confidence in God, and increased devotedness to His service.

Humiliation in view of our sins and shortcomings under our rich privileges.

Prayer for the outpouring of the Holy Spirit on all engaged in the work of our Society.

For our President, Officers and Managers of the Woman's Union Missionary Society.

That grace, wisdom and strength may be given for all the responsibilities of their position and the needs of their own souls.

For our Branches, Auxiliaries, Mission-Bands and Contributors.

That they may be quickened, strengthened and blessed in their labors, and that their numbers and liberality may be largely increased.

#### II.

For our Missionaries, laboring in India, in China, in Japan and elsewhere.

That they may be endued with the spirit of power, of love and of a sound mind. That the Lord's own peace may possess and keep their minds, and His love enfold them continually. That they may be kept in such near and tender and satisfying communion with their Divine Redeemer as shall fit each one to be a centre of blessing.

## III.

For our Bible Readers.

That the grace of our Lord, Jesus Christ, shall dwell in them richly, outweighing in their experience all the toil and poverty and persecution of their lot, and that they may be kept faithful unto the end. That the tender sympathies of Christian women in our land may go forth to them in active aid to make their lives less bitter and sorrowful.

For the young converts in our Mission Homes, or already serving Christ among their own people.\*

That they may be tenderly watched over in their early Christian course, and shielded against injury from hurtful surroundings. That a special blessing may rest upon their work and upon them.

Earnest pleadings in behalf of our little orphans.

## IV.

On all Christian workers everywhere.

That a spirit of love and unity may prevail in our Missions and Societies.

That we may be truly consecrated to the glory of God in the saving of souls, so as to rise above every selfish aim and impulse, and rejoice in the good, wherever and by whomsoever accomplished.

That we may have a deeper sense of the high privilege of being co-workers with God in gathering out of all nations, a people for His praise, and in hastening the time when the Lord Jesus shall come in power and great glory to reign on the earth.

\* See September LINK, page 8, 1878.

## A Welcome and Farewell.

It has been the pleasure of some of us last month to welcome in September, Miss Guthrie our faithful missionary for seven years, whose failure of health caused us such sorrow last Spring. Coming from Japan, which has for five years been her home, we feel as if we were more than ever united by close and tangible ties to our dear mission in Yokohama. May so many prayers ascend for this dear missionary, and so much devoted care be given to her, that her wanted vigor and energy may be restored to her speedily.

It has, also, been the privilege of some of us to give a God speed to dear Miss Lathrop who, eight years ago, sailed the first time for India. Her visit home has only spanned a few brief months, but to many of us it was fraught with so much of encouragement and satisfaction, that the memory of it will abide with us long years. We thought we realized fully the great work she had been permitted to do for the Master in India, as we read her letters in the Link, but we have learned that in her humility it was not possible for her to write all that we now feel she has proved to our mission.

A warm and tender farewell meeting was held for her October 4th, at the house of one of our Managers, and none among that crowded assemblage will ever forget the interest of that occasion. Mrs. J. T. Gracey, formerly a missionary in India of the Methodist Board, spoke earnest words in regard to the duties pressing among those at home, in remembering our representatives with something more than material necessities. She tenderly alluded to the correspondence of "dear Mrs. Doremus," who had soothed and cheered her heart in many a dark hour by her large sympathy and maternal tenderness.

October 5th, Miss Lathrop sailed in company with six missionaries among them Dr. Phillips, of Midnapore, to whose inspiring voice it has often been our privilege to listen as he plead for India's millions. Let us bear this little company on our hearts and earnestly remember them at the Throne of Grace, as we daily pray for Miss Lathrop's safe journey and useful future in India.

## Hospitality Without Grudging.

Not long ago a thoughtful friend sent us a circular prepared by the "Woman's Missionary Society," of the "Southern New York Baptist Association," which should be known through the length and breath of our land. This circular is issued by a "Committee on Hospitalities," as a guide to all out-going or returning missionaries of the Baptist Board, who visit New York City, so that they may be received and heartily entertained during their stay. Miss Frances M. Newton, who organized this movement, wrote to us that the influence and example for a life time of our late beloved President Mrs. T. C. Doremus in a great measure lead to this result. In a paper urging the formation of this Committee read at a quarterly meeting of the Southern Baptist Association, October, 1874, she thus alludes to her: "Much of what we should have been doing for our own missionaries, has been long done in this city, by that Mother in Israel, in whom the winter of life is so beautiful, and whose face, lovely with goodness, has been the first to cheer the sight of many a missionary, as he returns to our shores. Not alone the missionaries of her own denomination, but those of every evangelical faith, have been met by her on their arrival, have been welcome guests at her house, and have had their departure sweetened by her tender thoughtfulness. Shall we not, at least, as Baptists, do as much for our own, as she has done for them?"

Miss Newton tells us in answer to interested inquiries that "the Committee has been at work not quite three years, but by the middle of October *eighty* missionaries and children will have received in some way our care. Of the articles we have provided for their sailing I may enumerate, steamer chairs, books, flannel wrappers, lap robes, hot water bags, shade hats, hoods, and other articles of toilette: also oysters, crackers, biscuits, ginger snaps, wine, brandy, sugar, desert fruits (small cans), lemons, grapes, figs, oranges, peaches. We have given both plants and seeds of the Eucalyptus, which I am anxious for the missionaries to introduce into malarial regions. Occasionally

there have been drives to the Park, and carriages and express wagons have been always at their service free. We have paid occasional hotel charges. When I received a ship telegram that the vessel is below, I send a telegram for the Health Officer to take them on board at Quarantine, informing the new arrivals that some one is waiting for them, and that they must look for the small red flag, which ensures speedy recognition. A gentleman kindly goes down to attend to the baggage and Custom House business. When they sail, I send to the steamer office and get the numbers of the berths, and have our gifts sent to their rooms. Our expenses up to October, for the three years, will have been about \$347. We take up a collection at the quarterly meeting, and after defraying expenses of our Society, the remainder goes to our fund. Everything else has been given to us. I must not omit to mention that the entertaining of missionaries has been a benefit to every family, receiving these guests. They have acquired knowledge of missions and missionaries, and have become more intelligently interested in them and the great subject."

It would be impossible to convey in this short sketch the interesting details we have heard of the success of this Committee; how a kind friend gives attention to all the expressage of baggage through the city, how another sends all the carriages, while a third reduces the hotel expenses.

The whole subject is one which has been sadly neglected by *Societies*, however, much individuals may have supplied this deficiency. Why should not every missionary organization in our land emulate this bright example? In our Union Mission we have received too many beautiful lessons from our lamented President not to faithfully and lovingly care for the reception and departure of our own missionaries. But why should we stop here? We cannot make a better plea for this cause than by extracts from Miss Newton's able paper. "It seems an imperative need that our Missionary Societies should number among their Committees, a Committee on Hospitalities, *whose address should be published here and sent also to our missionaries abroad.*"

\* \* \* \*

“The Committee should keep themselves informed of the probable return, or the arrival of all our missionaries; and having ascertained who will entertain them, should be prepared to meet them at the steamer or the depot, and not allow them to feel for one moment, that heart-sinking sensation of being ‘a stranger in a strange land.’ The memory of those few hours of discomfort and uncertainty, can hardly be effaced by much after-hospitality. This Committee should still further arrange to have the arrival of these missionaries made known through the missionary circles of their own city; and it would be well to provide that an informal reception be held for them in some church-parlor (in the evening, if possible), to which those interested in missionary work, should be invited.

“Don’t expect the missionaries on such occasions to make speeches; get nearer to them and let them get nearer to you, by friendly discourse about their work. The mutual benefit will be incalculable. You may read, year in and year out, the communications in the missionary magazines, and still, interesting as they may be, they are as nothing, compared to the living speech with which men and women tell you of their toils. Their names, simply, give you no idea of their presence. They are to you but the vaguest shadows; but when you have once met them face to face, you have a new interest in their work. You will find that people will contribute more willingly for the assistance of those whom they know, and that you have created a bond of sympathy, impossible under any other circumstances.

“And when these friends leave you, see that they go not empty-handed. Let us not dispense our favors as a charity; but out of our Father’s bounty, let us give so as to cheer, not humiliate, those we would benefit. \* \* Provide for them abundantly—might I say, too, tastefully. They will do their work none the less faithfully, that their eye may rest on something that is pleasing to it.”

Dear friends, shall not this subject be thought of prayerfully, and a new departure be made from this time forward, by every follower of Jesus, who in caring for the dear Master’s servants, honors thus his Lord?

# Mission-Band Department.

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## A Contrast.

THE children at our Orphanage had a fête one evening, and several of the missionaries from the "Home" went to see them enjoy their treat. Tables were laden with mangoes, plantains and sweetmeats, and the children in their clean white garments were playing about and enjoying everything provided for them. We had not been long on the play-ground before a little girl with a strange, sad, wistful look on her face came up to us. Our hearts were grieved for the little one as we heard that she had epileptic fits, and as we spoke kindly to her a sad smile broke over her face. But something was on her mind and she soon unburdened it to us. None could hear her unmoved: "Mama—my fits won't leave me," was her constant cry. We tried to turn her thoughts to the scene around us, children playing, others singing, all happy, waiting to be called to their seats at the tables. She would look up, smile sadly and repeat the old cry, saying she had prayed to God to cure her, and He would not hear. She took us to see her little room, which she occupies alone, for fear of injury to the other children when her fits come upon her. She seemed pleased with the room, and spoke of it as a "nice little, *fat* little home all to herself." As she moaned over her burden we could only tell her of the beautiful home Jesus was preparing for her, where there was no sickness and sor-



row. She drank in every word without one single doubt.

Little Geri, a pupil I taught in Allahabad, is five years old, but no larger than an ordinary child of three years of age. She is a clever, bright child, the pet of the household, and yet it is strange that she is not spoiled. She follows her mother about like her shadow, ever willing to run errands, or do anything that she is bid, and chatters away as happily as possible. She is constantly running up and down stairs for indolent older sisters. But there is a little cousin with whom she gets into trouble at times. Then there are cross looks and angry words. She learned her lessons perfectly, and I was so pleased that I took her a pretty picture one day. I had to make up a story to suit the picture, and the little one was delighted. She showed her picture to every one in the house, and gave them most minute details of what was supposed to be going on. It pleased me very much to find how readily she understood it. The children are so unused to pictures in their houses, excepting the coarse, hideous paintings of their gods and goddesses, that often they cannot understand pictures at first. They take people at a distance in a picture for children, however old they may be, because, according to the rules of perspective, they are drawn smaller than the figures in front. I am sure Geri will grow up a clever girl, but I hope she will learn to love Jesus and confess it for His sake.

H. CADDY.

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AN English missionary in India says: "Nearly all the little girls have a ring in their nose, sometimes hanging over their upper lips and sometimes at the sides hanging over the cheek; many women have as many as seven earrings in each ear. They are very fond of putting a kind of black paint beneath the children's eyes and even grown-up people do this too, as they think it looks well."

## The Brownies' Festival.

In a beautiful home on Orange Mountain, a charming entertainment was given for our Zenana Mission, which brought us the gratifying result of \$165.00. To those of us who were not so favored as to enjoy the pretty sight we print this graphic pen picture:

"If India can boast a dryer, more blazing heat than the 5th of July brought to Orange, N. J., we can only remark—it is a poor thing to boast of. The happy party of children, with their elderly guardians, who drove slowly up Watching Mountain about 2 o'clock of said day, did not, however, seem inclined to grumble, but rather to acknowledge the heat as peculiarly appropriate to the occasion. A festival for the benefit of the Zenana Mission, given by a family of little Brownies at their woodland lodge!

"Do Indian children know anything about the Brownies? Have their mammas and nurses told them about the kind little people who hide in forest nooks, and are seldom seen by the people who benefit most by their good deeds? Perhaps they may be glad to hear something of this particular effort, as it resulted in a good round sum of money to be spent for their own comfort and improvement.

"So they went on and on, these carriage loads of children, winding up the mountain until they came to a beautiful green lawn, where they saw little figures dressed in white with gay ribbons flitting about. These, thought they, must be the Brownies, and so they were. Presently some came running toward them, beckoning gaily for them to pass under a lovely floral arch through which, by the gift of a silver penny, they could enter to the fairy woodland, and their eyes would open upon its wondrous

sights. Presto! the thing was done. Behind them lay gleaming beneath the sun—cities, villages, rivers, meadows, islands, and even the ocean showed a shadowy sail to seeking eyes. Before them rose a curious structure of wood and brick, adorned with climbing, creeping and standing plants of every variety, which the Brownies told them was a home. They had seen many similar structures, but most of them, alas, were only houses.

“Then the Brownies invited them to their lodge, but stopped in passing at a fairy-like little temple hung round with every pretty article that could tempt the silver pennies from children’s purses. Again they stopped at a strange well, whose waters were both sweet and sour, where they could drop a silver penny and a glass with a cunning little handle, full of the sparkling, cool, golden-tinted water would be given them by a small brown hand. All about the well, instead of reeds and rushes, were sweet cakes and candies, and clusters of ripe fruit. So they went on and on, amidst beds of lovely, gay flowers, over the soft green grass, until they came to a grove of trees, with winding paths, where they found a little animal called ‘Jack,’ who had a deep basket over each side of his back, and another named ‘Firefly,’ with a saddle. Here, said the Brownies, may all good children ride. The little ones laughed with glee, and turn by turn all rode until they were tired. Now, said the Brownies, to rest in our lodge.

“So they went on and on, till where the tall forest trees were closest, they came to a cleared space, and saw the cunningest little house ever one could wish to see. All of logs was it built, with a great stone chimney, where the pots and kettles swung ready for many a blazing winter fire and the great andirons held the waiting logs. Then the Brownies showed great store of household stuff, sacredly kept in memory of dear hearts that had

treasured it in years long passed away. They showed their gardens too, fragrant with all the flowers and herbs of these vanished years. And then we must not forget to give honorable mention to a Punch and Judy show given by the eldest Brownie.

“Did they rub the juice of these glowing poppies in the children’s eyes? Who can tell?—we only know the little limbs began to flag, the little lids to droop, and, presto! again they find themselves driving down the mountain away from the setting sun, and soon in the snug home-bed, each one is dreaming of Brownies, and the lovely Brownie land—but—

“The Great Festival is over, and of all its beauty and joy nothing is left but a memory—and—

THESE SILVER PENNIES.”

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## The Swedish Gold Coins.

Perhaps the young readers of our LINK have not heard of the “Foreign Sunday School,” whose object is to found and aid Sunday Schools all over the world. Among their many correspondents is Rev. Mr. Ryding, in Denmark, who helps on the good work in his country. One of our warm friends writes to us: “In a letter received from Mr. Ryding some months ago, he enclosed two Swedish gold coins, each about the value of a gold dollar. He said he had been reading to the children of the ignorance and superstitious idolatry of the heathen. Their hearts were so moved with pity that they desired to do something to teach these dear heathen children about Jesus, and His love for them.

“They are very poor themselves, still they brought their little copper coins each Sabbath, valued at the third of our cent, until they had accumulated two dollars, which he sent to us, that we might forward it to the heathen.

“We sent him one of the beautiful Japanese Sunday School papers, and told him about our beautiful Japanese home for children, which our dear Mrs. Pruyn and other ladies founded. We have since received a letter from him, thanking us for the Japanese paper, and enclosing another gold dollar.

“We now, through our beloved Union Missionary Society, send the three dollars, to be forwarded to our Mission Home in Yokohama, to help to supply the dear children there with the Japanese child’s paper, which they all love so much.

“The Foreign Sunday School Association is a Union Society, just like our Union Missionary Society, and is doing all it can to help *all* missionaries and others abroad in their Sunday School work.

“It furnishes the money for publishing the Sunday School paper, while Miss McNeal, one of the missionaries in our Japanese Home, prepares the paper, and issues it. I hope when you pray for the Woman’s Union Missionary Society, you will also pray for the Foreign Sunday School Association. Mr. Ryding says, “The children are glad to hear that some of the Japanese children have cast away their idols, and now worship the dear and loving Jesus.”

Mrs. H. WOODRUFF.

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## Foreign Namesakes.

*(Communicated by Philadelphia Branch.)*

Harriet Holland helps me to take care of a dear little baby girl, who was sent to the Orphanage when only two months old. She is very good and kind to the wee one. I give her some pocket money to do what she likes with, and she bought herself shoes and stockings to wear when she goes to church. Sometimes she buys some neat print and makes herself a dress; she is a good worker, and I would rather she used her money thus, instead of spending it in ribbons and finery. Harriet

speaks English fluently, and now is trying to read and write that language. I generally talk to her in English, and have put her into the English Bible class on Sunday afternoons. \* \*

Frances Bennett is an apt scholar, doing well in her Bengali studies ; she knows very little of English, but is taking lessons every day. Harriet has given her heart to Jesus, and is trying to serve him truly. Frances is still undecided, but I think is under conviction. \* \* \* \*

Perhaps you would like to know how Harriet and Frances came to the Orphanage. Frances was found by the police wandering about the streets and was brought here. She was only about seven years of age then. She had a little sister who died soon after she was admitted into the Institution. Frances often thinks of her. Harriet had been taken into the family of some East Indian woman, who made a regular slave of her ; exacting a certain amount of work from her daily, and beating her most unmercifully if she did not accomplish the task. Harriet fled to a neighbor's house and sought her protection ; this woman came to me, and spoke about the little runaway. Her mistress came after her, but the police interfered and Harriet was rescued from the house of bondage. For a long time she used to be very nervous and miserable, always imagining that her mistress would come and carry her off by force ; but she is quite happy and contented now, knowing that she is safe from her pursuer. She is a kind and thoughtful girl, and was full of gentle attentions to me in sickness. There were always fresh flowers in my room when I lay ill, and they were all brought in by Harriet. Frances is rather shy, she tries to run away when strangers come ; but she has an old head on young shoulders, and the nursery children often get a bit of wholesome advice from her.

A. S. PAGE.

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### NEW LIFE MEMBERS.

Mrs. H. E. Simmons, by Mr. H. E. Simmons, Orange Valley, N. J.  
 Mrs. E. L. Huntington, by Star of Bethlehem Band, Fairfield, Ct.  
 Grace Eleanor Coburn, by Miss Mary E. Graves, Claremont, N. H.

### BY THE KENTUCKY BRANCH.

Mrs. Julia Hall, by "Bright Hope" M. B., Springfield, Ky.

RECEIPTS of the Woman's Union Missionary Society from  
 July 24th to Sept. 24th, 1878.

## NEW HAMPSHIRE.

Claremont, Mrs. Mary E. Graves,  
 for Life Membership of GRACE  
 ELEANOR COBURN, Lawrence,  
 Mass . . . . . \$25 00

## MASSACHUSETTS.

Amherst, "Heathen Helpers," Miss  
 Emily C. Upton, Pres., for child  
 in India. . . . . 16 75  
 Northampton, "Seelye Children,"  
 per Miss M. A. Allen, for "Mary  
 Seelye," Calcutta, . . . . . 25 00  
 \$41 75

## CONNECTICUT.

Fairfield, "Star of Bethlehem"  
 Band, per Miss Mary E. More-  
 house, to constitute Mrs. E. L.  
 HUNTINGTON, Life Member, . . . . . 50 00  
 Lyme, "Hamburg Band," Mrs.  
 Thos. Brockway, Treas., per  
 Mrs. Z. S. Ely, . . . . . 38 09  
 \$88 09

## NEW YORK.

Albany, Mrs. LaGrange's Band, for  
 Bible Reader in Japan, per Mrs.  
 Pruyn, . . . . . 20 00  
 Mrs. Pruyn, for sale of "Grand-  
 mamma's Letters," . . . . . 15 00  
 Albany Branch, Mrs. Fred. Town-  
 send, Treas., from "Temple  
 Grove Band," Saratoga, Miss  
 Helen W. North, Sec., for  
 "Chinjo," in Japan, . . . . . 11 40  
 Brooklyn, S. S. class of Christ  
 Church, per Mrs. M. D. Trow-  
 bridge, for "Stella Taylor,"  
 Calcutta, . . . . . 60 00  
 Cash, per Mrs. S. E. Warner, . . . . . 5 00  
 "Light Bearers," of Church of the  
 Pilgrims, additional, Miss Mar-  
 tha C. Cartwright, Treas. . . . . 10 00  
 Collected by Miss Lillie Mitchell:  
 Miss Thurston, 10; Miss E.  
 Thurston, 10; Dr. C. L. Mitch-  
 ell, 5, . . . . . 25 00  
 New York, Miss Robinson, for sale  
 of doll, 50c.; sale of pincushion,  
 10c. . . . . 60  
 F. E. J., for special purpose, . . . . . 1 75  
 \$148 75

## NEW JERSEY.

Hackensack, Quarterly collection of  
 "Chase Band," per Mrs. Wil-  
 liams, . . . . . 10 65  
 Metuchen, Wom. Un. Miss. Soc. of  
 Reformed Church, Miss Fanny  
 A. Wendover, Treas. . . . . 6 00  
 Morristown, Given for Sanitarium,  
 per Miss Brittan: Mr. Wm.  
 Alex. Smith, 10; Mrs. L. Ward,  
 25; collection at Church of the  
 Redeemer, 10; Mrs. George W.  
 Collis, 10; Mrs. Edgar Lord, 10;  
 Mrs. Mills, 1; a gentleman friend,  
 50c.; Miss M. H. Maury, 2.50;  
 Mrs. Theodore Randolph, 5;  
 Mrs. Edgar Randolph, 5; Mr.  
 Canfield, 1, . . . . . 80 00  
 Newark, A Friend to Missions, . . . . . 1 00  
 Oceanic, Collections in Church,  
 51.23; Mrs. Dr. Parmalee, 10;  
 per Mrs. Pruyn, . . . . . 61 23  
 Orange, Mrs. M. M. Austen, for  
 "Lily Star Austen," in Calcutta,  
 . . . . . 30 00  
 Orange Mountain, Mrs. John Crosby  
 Brown, proceeds of lawn party, . . . . . 165 00  
 Orange Vallev, Mr. H. E. Simmons,  
 to constitute Mrs. H. E. SIMMONS,  
 Life Member, . . . . . 50 00  
 Princeton, Princeton Branch, Miss  
 Ellen L. A. Brown, Treas. . . . . 100 00  
 Mrs. P. A. Olden, for "Phoebe  
 Maclean Band," 20; from  
 Phoebe's mite-box, for Christmas  
 gifts to children in Calcutta, 5, . . . . . 25 00  
 Suffern, Ladies, per Miss Mary E.  
 Suffern, . . . . . 43 30  
 \$572 18

## DELAWARE.

Wilmington, Infant S. S. of Hanover  
 Presb. Church, per Miss Annie  
 B. Porter, . . . . . \$23 70

## DISTRICT OF COLUMBIA.

Washington, Legacy of Mrs. Ann  
 Edwards, per Mr. John L. Ed-  
 wards, . . . . . \$150 00

## MARYLAND.

Baltimore, Mrs. J. R. Rogers: from  
 Charles S. Rogers, 6; from Kate  
 Rogers, 6; from Dr. and Mrs.  
 Rogers, 28; all for "Katie  
 Rogers," in Calcutta, . . . . . \$40 00

## ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. and Treas: Mrs. H. W. King, for "Fannie King," Calcutta, 20, and for Christmas gifts to her, 5, . . . . .	35 00
S. S. of 2nd Presb. Church, for child in Calcutta, in gold, . . . . .	30 00
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	\$65 00

## CALIFORNIA.

Brooklyn, "Tolman Band," Miss C. K. Goulding, Treas., an added offering, . . . . .	\$20 00
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## COLORADO.

Boulder, "The Busy Bees," Miss Hessie Scudder, Treas., for child in Calcutta, . . . . .	\$7 00
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## SUBSCRIPTIONS FOR "MISSIONARY LINK."

In small amounts, . . . . .	\$6 24
Sale of Kardoo, . . . . .	50
	<hr/>
Total from July 24th to September 24th, 1878, . . . . .	\$1,188 21

MRS. J. E. JOHNSON,  
*Treasurer.*

RECEIPTS of *Phila. Branch* from *July 24th to Sept. 24th, 1878.*

West Chester Auxiliary, through Miss S. J. Farley: Epis. Church, 42; Mrs. Farley, 10; Mrs. Lewis, 5; Mrs. Darlington, 5; Mrs. Price, 1; Miss Conner, 1; Miss Chamberlain, 1, . . . . .	65 00
Through Miss M. A. Longstreth: Susan Longstreth, 10; Eliz. Morris, 10; Mrs. Theo. H. Morris, 10; Mrs. Fred. W. Morris, 10; Mrs. Wm. H. Morris, 5; Anna Morris, 5; for support of Bible Reader in India. Miss M. A. Longstreth, for support of Bible	

Reader under Mrs. Bennett, 50, 100 00	
Ref. Epis. Church, through Mrs. Nicholson, Mrs. W. A. Redding, 5 00	
Through Mrs. W. W. Keen: Mrs. F. Odin Horstmann, for support of Lulu Ethel in Miss Haswell's school, . . . . .	30 00
	<hr/>
	\$200 00

MRS. C. B. KEEN,  
*Treasurer.*





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